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BIOGRAPHY.

SKETCH OF THE LIFE OF MR. JAMES
CARGILL.

To the Editors of the Christian Monitor,

GENTLEMEN—If you think the following sketch calculated to be useful, you will give it a place in your valuable work. If not, you will suppress it.

Yours with cordial esteem,

K. B.

[We inserted a brief memoir of Mr. Cargill in our last number. The following sketch was written before our valued correspondent had seen the memoir; and as it embraces a much more full view of the life of the young gentleman to whom it relates, we very cheerfully insert it.]—Eds.

RELIGION is of vast importance to every person. And it always adds worth to those, who possess it. But it never appears more lovely, than in youth. When we see the young turning from the vanities of the world, and consecrating themselves to God, we behold an object, with which angels are delighted. And we fondly hope, that such will live to support the interests of religion, when their fathers sleep in death. But our hopes are often disappointed. God's thoughts are not as our thoughts. His ways are in the sea, and we must adore, when we cannot fathom his designs.—What we know not now, we shall know hereafter. Eternity will unveil what is now covered from our view. And when the veil is remo-

ved, we shall be satisfied, that God acted wisely in removing those in early life, who were ripe for heaven. Their time was short; but *their work* was done. And in this case no good could have resulted from their continuing longer in this world. We may, however, derive lasting benefit from their death. For being dead they yet speak. O that their acquaintance and friends would hearken to their voice, and be persuaded to follow their faith and patience!

I have been led to make these remarks by the death of Mr. JAMES CARGILL, who departed this life on the seventeenth day of September, 1814, at the house of his mother in Newcastle, (Me.) being in his 24th year. Nothing special marked the earlier part of his life. His conduct was moral, and his attendance on the means of religious instruction decent. In school he made rather more progress, than is usual; and manifested a strong desire of acquiring knowledge. When the academy in this town was opened, such was his importunity to attend it, that his father consented, though his circumstances by no means justified the expectation, that he could do any thing more, than support him, while at this institution. Here he fitted for college. In September 1810, he entered college at Middlebury in Vermont, and tarri-

ed there about a year and a half. He then found, that it would be more convenient to be connected with a seminary nearer home, and removed his relation to Bowdoin College, and there finished the term of his collegiate life. This also nearly closed his natural life. He graduated on Wednesday the 7th of September, and on Saturday night of the next week entered into his eternal rest. The taper was gradually expiring. He made too great an effort to attend commencement, and sunk immediately.

In some respects his natural talents were superior. He had much to discourage him in pursuing his studies; but he pressed forward, and maintained a respectable standing in his class. In the solid branches he excelled.

His disposition was mild, amiable, and conciliating in a high degree. And such was the prudence of his conduct, that he enjoyed the love and esteem both of his instructors and fellow-students.

While he was fitting for college, there is reason to believe, a divine change was wrought in his heart by the power of the holy Spirit. For some time he was deeply and solemnly affected with a sense of his dangerous situation. His sins were set in order before him. The law thundered in his ears. The terrors of God took hold of him. His own good resolutions, tears and prayers, failed to give him peace. He saw, that he was perfectly in the hand of a sovereign God, and felt, that he would be just, if he made him forever a monument of his holy displeasure. At length his will was bowed, light broke in upon his mind, and he found peace and joy in believing. And he indulged the pleasing hope, that Christ was formed in him, that he had passed

from death to life; as he experienced an entire revolution in the temper of his own heart, and could say, that Christ was indeed precious to him.

October 30th, 1808, he made a public profession of religion, and was, after particular examination, received into our communion. He remained with this church till death, manifested a love to the ordinances of religion, and gave us abundant reason to believe, that his profession was sincere, that his heart and treasure were in heaven.

As his circumstances were straitened, he found it necessary to engage in a school several times. As an instructor he conducted with much prudence, manifested a christian temper, and took great pains to promote the spiritual good of those, who were placed under his care. And, if they are not benefited by his example and instruction, he will be a swift witness against them in the day of judgment.

He had a tender conscience, would often express his fears, that he had no religion, and was at times almost ready to give up his hope; but he had seasons of comfort and was usually calm and composed. And he always appeared to rejoice, when he heard of any religious revival.

At my request he sometimes, when at home, held private meetings in this place, and was remarkably acceptable to the people. All acknowledged, that he was a good man, listened to his remarks with candor, and were affected with the pungent and solemn observations, which they heard. It is, however, to be feared, that many who were pleased, were not edified. Out of their own mouths such will be condemned. They must remember the solemn and affectionate manner, in

which they were invited to Jesus. If they will not come, the greater will be their condemnation.

When he entered Bowdoin College, there was not much regard paid to religion by the students. He endeavoured to recommend it to their attention. After the removal of the Tutor, the worthy Mr. Southgate, Cargill, with the approbation of the President, took the lead in the religious meetings held in the college. These he conducted with great propriety, and to good acceptance. Many of the students attended them, spoke of them with approbation, and were often affected by the solemn remarks which they heard. And so far as I can learn, to the honour of the young gentlemen be it spoken, Cargill never suffered reproach or injury from any of them on account of his religion; but was always treated with respect, and frequently received from them tokens of kindness. It would be a most gratifying consideration, if we could hope, that they were all possessed of that religion, which alone can bring peace to their minds in the dying moment.

In prayer he was very solemn and affectionate. He spake with great force, when he addressed any on their eternal concerns, and possessed a remarkable talent for conducting religious meetings.

Mr. Cargill was in sentiment a thorough Calvinist. He had been experimentally taught of God, was fully convinced of man's total moral depravity, saw the necessity of a special divine change, felt his need of an Almighty Saviour, and rejoiced in the immutable purposes, and universal government of JEHOVAH. He well understood the doctrines of grace, and was both able and ready to vindicate them. And his whole

soul drew back from the lax sentiments advanced by many in the present day. As his love to Christ was strong, he could not endure those, who would rob him of his eternal glory, or degrade him from his royal dignity, as God over all.

As soon as he indulged the hope, that God had granted him repentance unto life, his mind and heart were turned to the gospel ministry. This object he kept steadily in view, and made all his studies subservient to it. With diligence he searched his Bible, was well acquainted with it, and had acquired a good degree of theological knowledge. He was anxious to preach the word of salvation to perishing sinners. And his friends indulged the hope, that he would be eminently useful in winning souls to Christ. The cheering prospect is darkened. He no longer dwells with mortals.

The divine care was very manifest in providing for our amiable friend. When he entered college, all, that he could call his own, was little more than enough to support him one year. His aged father was not able to give him any further assistance; but he went forward trusting in God, and was not disappointed. Kind benefactors and generous friends were, from time to time, raised up to minister to his wants. Sometimes he knew from whom the bounty came, and sometimes he knew not. At one time he found fourteen dollars in a wrapper laid upon his table; but knew not the hand, which had placed it there. Probably it came from some of the young gentlemen in the college, who were known several times to afford him assistance. How faithful is God to his word? "*Trust in the Lord, and do good; and verily thou shalt be fed.*"

Mr. Cargill had naturally a good

constitution; but want of exercise, too close application to his studies, and inattention to his health, laid the foundation of that disease, which brought him to his grave. When he came home from Middlebury in the spring of 1812, he was troubled with a cough, and had other unfavorable symptoms. From these he appeared in a measure to recover; but the next winter he went into a school, was exposed, and they returned with greater vigour. From this time his complaints appeared gradually to progress, tho' at times he indulged the hope, that his health was returning. Once and again he was obliged to quit his studies and come home. As his heart was set on the ministry, he composed several sermons, when too feeble to attend at college. One or two of these may appear in the *Christian Monitor*, as they will serve to show the state of his own mind, may be useful to some, and gratify his friends. He was able to spend but a little part of his last year with his class; yet such was the indulgence of the authority, and their regard for him, that they readily granted him the honours of college.

In April 1814, he set out on a journey, as the last and only means to recover his health. He was then so feeble, that we little expected he would ever return. He was going alone, among strangers, and without the means necessary to bear his expenses; but he was cheerful, entered with pleasure upon his journey, travelled through Connecticut into N. York State, and returned through Vermont. He was absent nearly four months, enjoyed himself on his journey, was greatly delighted in hearing of the prosperity of Zion, experienced much kindness from the friends of Christ, found all his

wants amply supplied, and left an impression on the minds of strangers favourable to religion. All seemed to say, "that is a good man." His journey was pleasant to himself, but contributed nothing to his health. When he returned, it was evident, that he was soon bound to the grave; though we did not apprehend he was so near his end.

After his return I saw him but little, as I soon took a journey myself, and heard of his death before I arrived home. At my request he met with the people on the first sabbath in Sept. took the lead in the religious exercises, and though very feeble addressed the assembly in a solemn manner. Such was the assiduity of his desire to be with his class, when they graduated, that on Monday he set out to return to college, though prudence forbade, and his friends remonstrated. He attended commencement, but his exertions were too much for his feeble frame. With difficulty he returned home, languished a few days, and then expired. Life was trembling in the socket, and he said little to those around him. Just before he expired, Saturday, September 17th, he appeared to realize his situation, and expressed a comfortable hope in the God of his salvation. We can have no doubt, but that he died in peace, and entered into the joy of his Lord. Those, that sleep in Jesus, will God bring with him; but where shall the ungodly and the wicked appear? Appear they must; for every one must give an account of himself to God. But Oh, how must they feel, when they appear before him! While the righteous shine in all the splendor of heaven, they will be covered with shame and everlasting contempt. "These shall go away into everlasting

ing punishment, but the righteous into life eternal. O that they were wise, that they understood this, that

they would consider their latter end."

MISCELLANY.

FOR THE CHRISTIAN MONITOR.

Essays on Truth and Error.

No. IV.

WE have briefly considered the attributes of Jehovah. It would next be proper to inquire into the faculties and situation of man as a moral agent, and a subject of his government. It is important to understand both the subjects, that we may learn what laws are suitable to the character of man and what commands it becomes his Creator to impose. But we cannot allow ourselves so wide a field; and must take it for granted that man is a reflecting, rational, immortal creature, possessing all those native powers of mind, which render him a proper subject of praise or blame, of rewards or punishments. A discussion of the subject is less necessary, because the common sense of mankind, when unbiassed by a system or false philosophy, will usually point to the truth concerning it; and because we intend to discuss every subject in such a plain manner as to commend ourselves to every man's conscience in the sight of God.

Man was made by God's power, is upheld by His hand, is capable of knowing and serving Him, has a monitor and advocate for Him within his own breast, and by every thing around and within himself may know that he is amenable to Him for his actions. He ought to expect his Maker's commands. We

have seen that God is over all, glorious in holiness. No one will deny his right to give laws to his rational creatures. Our present inquiry will be, *what fundamental Law God has given to men?*

A Law is a rule of conduct imposed by a superior on an inferior whom he has a natural or delegated right to command. It usually contains *requirements* and *prohibitions*; and both these are guarded by *penalties*. Thus the laws of the Commonwealth require allegiance and certain prescribed duties. They forbid treason, murder, and other specified crimes. And either the neglect of a duty, or the commission of a crime, is threatened with a penalty more or less severe according to the heinousness of the offence. So the laws of God both prescribe duties, and forbid crimes; and for transgression in either case they threaten death. Whether any *reward* for obedience is, strictly speaking, included in a law, is a question on which there are different opinions. In human governments obedient citizens or subjects are entitled to protection. It is generally agreed that, if Adam had not transgressed, he would have remained happy. This may be concluded from the benevolence of his Maker, though we can find no express stipulation to that effect in scripture. To the writer of this it appears uncertain whether a "covenant of works" was made with our first parents. If a promise of happiness was implied in the law or rule of conduct which God gave

them, it seems no more than is implied in the laws of all righteous and benevolent legislators. In all such laws there is an implied engagement that the obedient subject shall remain in the same situation, and be as well treated, as when the law was made. As to a *confirmation* of Adam, or of his posterity, in holiness and happiness on condition of his obedience for a limited time, it is sufficient to say that not one word of it is found in the sacred records.

We cannot, in the limits of this essay, mention one in a thousand of the *particular* regulations which God has given for the conduct of man. Some of them have been *personal*, some *general*, some *local*, some *national*, some *temporary*, some *permanent*. We search rather for the grand *principle* on which the divine government is established and administered. And we shall find that, in all his varied dispensations to man, to his enemies, to his church, to men in different ages and places, and to all men, in all parts of the world, and in all periods of time God has, explicitly or by implication, given or recognized, one unalterable rule of universal obedience.

It may be proper to remove the rubbish, and dig in the sand before we lay the foundation. There are many persons who read and acknowledge the bible that have very confused and inadequate ideas of what God requires or forbids.

Some regulate their motives and conduct by their own *opinions*, placing their own reason, or judgment, and often their education or prejudices, in the room of scripture. How often may we learn from the conversation of men that they follow the rule, "as a man thinketh in his heart, so is he authorized and

bound to do." Like a man who should light a candle to direct his steps, when the sun shineth in his strength.

Others have no rule but *Conscience*. This is a useful monitor and guide, when itself is enlightened and guided by the word of Jehovah, and the Light of the world. But many follow it implicitly without regarding what God hath spoken, forgetting that this inward judge is often biassed, soothed, silenced, and even seared, under the influence of an evil heart. Thus neglecting the written law, they are still, like the benighted Gentiles, "a law unto themselves." In such circumstances, conscience does not suitably assert the claims of Jehovah; and the self-deluded souls suppose they have performed their whole duty, when in fact they have in all things offended.

Others seem to have no law but their own *feelings*, *wishes*, or *passions*. They do that which they *desire*. That which they *hate* is in their view morally wrong. They *walk* allowedly in the ways of their own hearts, and in the sight of their own eyes, fulfilling the desires of the flesh and of the mind. They not only are drawn away by their own lusts and enticed from that which they know by God's word to be duty; but the lusts of their hearts are their *rule* of duty.

The conduct of many seems to be conformed simply to the rule of private *interest*. Keeping God and eternity out of view, they live for time, they live to themselves. Indifferent to the happiness of their neighbors, they love only those who love them; while all their powers are directed to promote their own personal interest, pleasure, or honor. A selfish heart is their criterion of right and wrong. It does not take

them away against the decisions of a better judgement, and the remonstrances of an enlightened conscience. They really seem to have no other rule by which to choose the good and refuse the evil.

From the sentiments and practices of others we should suppose that the idea of a heart, of principles, or motives, never entered their minds. They extend their views no farther than their *external conduct*, and keep no watch over their own spirit. If they do not wallow in beastly lusts, if they do not injure their fellow men, if they do not blaspheme the name of God, but preserve a decent exterior, they imagine they have kept the whole law from their youth up, and lack nothing. They foolishly imagine that he who searches the heart will require no more.

Others again, with their care for themselves, will include the duties of justice and even kindness to their fellow men, and believe that those duties must proceed from the heart; but God is entirely excluded from their calculations; as if the Governor of the universe would renounce all right and control over the creatures of His power, or accept from them a very defective regard for each other as a substitute for the service due to Himself. How often do men plead that they are upright and honest in their intercourse with men, and rest on this as the "fulfilling of the law," while they do not even pretend that they love or worship God. Saying in their hearts, "no God," they give laws to themselves which extend not to Him.

There are, however, many, who go out of *themselves* for their ideas of rectitude, and obtain them of *others*. The *public opinion*, or the *common practice* is their only guide.

They know no rule of right and wrong but to conform to the sentiment or practice of others. Evidence of this point need not be adduced.

Others revere the authority of their *ancestors* and make void the commandments of God by their *traditions*. Others who revere the bible suppose that the grand requirement of God is that we should observe the sabbath, and other ordinances; and even imagine that they fully please a holy God by a scrupulous observance of some minor parts of his institutions, leaving the "weightier matters" undone. As the Jews formerly even made their boasts of the ceremonial law. Thus do men overlook that holy law which in scripture is made as plainly to appear as the sun in the heavens. It is time to turn away from error to look on the glorious truth.

The law of God may be comprized in these few words, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself; fulfilling all the duties which naturally flow from love, and avoiding all things inconsistent with it. This do, and thou shalt live; but the soul that sinneth shall die." Or more briefly still, "Be ye holy, for I am holy."

It could easily be shewn that the grand principle here laid down was implied in the prohibitions given to Adam; that it was transgressed when he ate the forbidden fruit; and that for this transgression he was driven from paradise. The revelations to the Patriarchs were founded on this principle. For transgressing this the inhabitants of the old world and of Sodom were swept from the earth by the besom of destruction. Our Lord himself shews that this is the substance of the ten

commandments given at Sinai ; which he came not to destroy, but to fulfill. This is the law which the Apostle lays at the foundation of the gospel, and which he establishes through faith. It is a law on which the government of Jehovah will ever rest.

1. Let us consider the *requirements* and *prohibitions* of this law. True love to God includes filial fear, holy reverence, gratitude, trust, dependence, humility, faith, prayer, and praise. It excludes open or secret idolatry, enmity, pride, presumption, hypocrisy, profaneness, ingratitude, and unbelief.

It ensures a ready and willing obedience to every particular injunction ; for he that loves God will have respect to all his commandments ; and the fear of the Lord is to depart from evil.

Love to our neighbor includes justice, truth, faithfulness, kindness, compassion, forbearance, a love of peace, and all the brotherhood of social virtues. It forbids all wrath, envy, malice, revenge, revilings, deceits, treacheries, lying, fraud, injustice, strife, and war.

So far as the same law regards our own souls, it requires, (and the love of God would insure,) temperance, sobriety, chastity, humility, self-command, and universal purity. It excludes selfishness, sensuality, ambition, covetousness, and all the lusts of the carnal mind.

2. This law is *spiritual*. Human laws require or forbid *actions*, and after that have little more that they can do. In addition to this God says, thou shalt *love* or *hate*, requiring truth in the inward parts, and declaring that the *thought* of foolishness is sin. His commandments are *exceeding broad, extending to every thought*. Men consider the motive when it is made apparent by

actions ; but their laws cannot extend to those numberless exercises of soul which produce no external fruit, and are found only in the secret of the soul. But when reference is had to a final trial the commandments of God *always* respect the motive, including also the actions. And in the government of Him to whom the darkness and the light are both alike, there is no secret place of the soul where sin can lie concealed.

3. It is *holy*. It resembles the pure nature of God. It requires us to love God supremely. There can be no mutual love or communion except between beings who are similar in their nature and feelings. The law requires us to be holy. It demands of us that purity and benevolence which form the peculiar excellence and glory of the divine character. It forbids every thing impure and unclean.

4. It is *equitable* or *just*. It is founded on the nature of things, and the relation between the sovereign and his subjects, not forgetting that they are members one of another, and that each is a part of a great whole. There is no severity, no inequality, no oppression, no neglect ; no improper authority assumed, and no right taken away. The public good is not sacrificed to the advantage of an individual, or a privileged few. On the other hand, no individual is required to make any sacrifice to the public welfare, except of such things as would be equally destructive to himself. All is equal and just. The King himself is not exalted to the detriment of the meanest of his subjects. In this connection we may notice the justice.

5. Of the *penalty* for disobedience. It is not too lenient, and insufficient for the public interest.

It is not severe, in cruel oppression or punishment, and transgression. It threatens everlasting punishment; and nothing but this could express the infinite demerit and vileness of sin, committed against such a holy law, and such a glorious Being. Nor will the convicted sinner at the bar of God call this sentence severe, however he may now hide his own guilt, and reply against God.

6. The law is *good*. Any thing is good which promotes the valuable end for which it was designed. The law of God proposes a most desirable end, His own glory united inseparably with the felicity of his kingdom, and of each individual. If it had been perfectly and universally obeyed it would have produced these effects in the best possible manner. It would have bound brother to brother, neighbor to neighbor, nation to nation, world to world and all to God. Misery and death would not have entered the earth, and garments would never have been seen rolled in blood. All men would have had communion with the living God. He would have been their God, and they would have been his people. They could not have been unhappy. They would have drunken of the ever-flowing and overflowing fountain of life and peace. It is by obeying from the heart this blessed law that the angels enjoy the bliss of friendship among themselves and communion with their Maker. It is transgression of this which holds the devils in perpetual rebellion, and shuts them up under eternal wrath.

7. While it is good for man, it is *worthy of God*. If it had been possible for Him to have given commandments less wise, less perfect, less holy, he would by that act have denied himself. It becomes the Fountain of perfection to

claim our whole hearts for himself. It becomes the Searcher of all hearts to transmit the light of his commandments into the secret of our souls. It becomes the holy One of Israel to hate, and punish with eternal wrath, all who are not pure in heart and life.

8. The law is *unalterable*. This we learn from the scriptures. *It is easier for heaven and earth to pass, than one tittle of the law to fail.* Do we then, says the Apostle, *make void the law through faith?* God forbid, *yea, we establish the law.* And is it not founded upon the very attributes of God? Is it not adapted to the character of man? can Jehovah's kingdom subsist with any other regulations? His wisdom is not so defective that he needed to make laws upon experiment. He is not so inconsistent in his purposes as to make that the standard of his righteous judgments to-day which he rejects tomorrow. His law is not so imperfect that he can possibly deny its excellence. He foresaw transgression; he has eternal pity upon sinners, he has no pleasure in their death, but even determines from eternity their salvation. Yet he gave this holy law, and pronounced a sentence of eternal wrath upon every soul that should do evil. And He is not a man, that He should lie. His law shall endure forever.

We may now conclude this discussion with a few reflections.

1. We propose to consider human depravity more fully in a future number; but cannot forbear to remark in this place that by the law is the knowledge of sin; and that, compared or rather contrasted with this rule of rectitude, our hearts and lives appear unspeakably odious, and desperately wicked. Woe unto us that we have sinned. Behold we are vile, what shall we answer

him? Let us lay our hands on our mouths, and our mouths in the dust, if so be there may be hope.

2. Let us all, as a company of criminals, adore the mercy and wonderful patience of God in that we are not consumed.

3. It scarcely need be observed that by the deeds of the law no flesh living can be justified. If we had not rebelled—; but we have rebelled; and to every soul of man that commits sin, the law brings nothing but condemnation and death. The law cannot give life to sinners.

4. We see the necessity of an atonement. God's holy and perfect law is broken. He cannot repeal it. All who have broken it must perish under its curse, unless some way be devised to vindicate His injured justice and honor. The death of Christ is that way, as we may hereafter consider; a way in which God can have mercy upon us without expence to His justice or truth.

5. We see what we must become, even through a Saviour, if we would enter into the kingdom of heaven. If the command still remains, *be ye holy, for I am holy*; if it will remain forever, then we must be renewed, or born again. So the gospel itself declares, *without holiness no man can see the Lord*. We must not only be justified in the name of the Lord Jesus, but sanctified by the Spirit of our God.

VERAX.

FOR THE CHRISTIAN MONITOR.

An attempt to ascertain the true meaning of Acts iii. 21.

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Those, who believe, that all the children of Adam and all the fallen angels will be finally saved, rely not a little, for the support of their opinion, upon this passage. To the writer it does not appear to afford the least countenance to that opinion. His reasons will be found in the following remarks.

Peter, in this connexion, is urging his brethren, the Jews, to repentance; and to excite them to the performance of the duty, he carries their thoughts forward to the period, when Jesus Christ will be revealed from heaven the second time, in order to judge the world. *Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

Now, without at present inquiring as to the meaning of the clause, "the restitution of all things," I would observe, that the structure of the sentence will obviously admit of our construing it in two ways, so as to denote, either,

First, that the heaven must receive Christ, until this restitution, whatever it may be, shall be fully set up and established, and the things, to which it relates, shall be brought into a state, that shall endure forever; or

Secondly, until this restitution shall be entirely ended and over, the things, to which it relates, having become completed and past.—It will appear, I think, without any doubt, in the sequel, that the latter construction is the true one. But

as those, who suppose the verse to teach the doctrine of universal salvation, understand it according to the former construction; we will, in the first place, make the supposition, that in this they are correct, and will endeavour to evince, that, even on this construction, the verse does not countenance the doctrine in question.

On the supposition now admitted we must understand the term, "restitution," in the sense of restoration. Let it, then, be considered,

1. The restitution or restoration will actually take place at the day of judgment, and the things restored will then be fixed in their permanent state.

The heaven must receive Christ until the times of restitution. Of course, when he descends from heaven the second time, which will be at the final judgment, the restitution will take place. From that period there will be no future restitution. All things relating to the destiny of man will be fixed for eternity.—But Paul assures us, that at this very time "the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them, that know not God, and that obey not the gospel; who," he declares, "will be punished with everlasting destruction from the presence of the Lord and from the glory of his power." The Saviour himself also says, that at this very time "all nations shall be gathered before him"; that "he shall separate them one from another, as a shepherd divideth his sheep from the goats;" that "he shall set the sheep on his right hand, but the goats on the left;" and that "he shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." He adds, "These shall go away into

everlasting punishment." The restitution, therefore, cannot be of all mankind to the favour of God: if it were, how could it be said, that at the precise time when this restitution shall take place, Christ will take vengeance on some of mankind, will banish them from his presence, and punish them with everlasting destruction?

2. The restitution or restoration spoken of relates to things, not to men.—The verse does not intimate, that all men will be re-instated in the favour of God. Its meaning, on the construction we now admit, evidently is, that all things will be restored to their primitive design and use. And what was this design and use? Why, to glorify their Maker.—The introduction of sin into the world tended to throw, and unless counteracted, would actually have thrown, the whole created universe into disorder. Man was made to have dominion over the works of God's hands. When, therefore, man became a sinner, those works were brought into bondage to sin. They were forced to become subservient to the cause of rebellion against their Maker. And this abuse will in some measure continue, so long as sin has any predominance in the universe. But when the present state of things shall come to an end, as it will at the last day, sin will be totally crushed and the works of God will be brought back to their original use, that of directly promoting his glory. But do not justice and truth constitute a part of his glory? And do not both these attributes require, that the obstinately wicked and impenitent should be punished in a future world? If so, where is the absurdity of supposing, that the works of the inanimate creation, will undergo such a change, as to be

come suitable instruments for inflicting the wrath of God on his enemies? We are taught by Paul, that the creation was made subject to vanity not willingly, that it groaneth under the burden of sin and travaileth in pain for deliverance, and that its earnest expectation waiteth for the manifestation of the sons of God, the time for which manifestation is the day of the general resurrection. Is it then incredible, that the works of God, emancipated at length from the unnatural thralldom, to which they have been so long subjected, will be made subservient to the execution of his indignation against the wicked, by whom they have been abused to the vile purpose of aiding the general rebellion against him? All nature conspired to destroy the old world, in obedience to the mandate of the Creator: in allusion to which momentous fact, the apostle Peter informs us, that "the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

But 3. The restitution spoken of is a restitution of all the things, *which God hath spoken by the prophets*.—And have the prophets spoken nothing of the destruction of the wicked? Hath not David said, "Upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest: This shall be the portion of their cup"? Hath not Isaiah said, "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him"? Hath not Daniel declared, that "some shall awake to shame and everlasting contempt"? Hath not Malachi forewarned us of "a day, that shall burn as an oven," and asserted, that "the proud, yea, and all that do wickedly shall be

stubble; and that the day, that cometh, shall burn them up, that it shall leave them neither root, nor branch"? And have not all the prophets, from Enoch † downward, said the same?—It is a frequent mistake in those, who quote this passage, entirely to omit the words, which I have written in italics, as being of no importance: whereas they are quite essential to the right understanding of the apostle's meaning. And it is a still more frequent mistake to suppose the antecedent of the relative, "which," to be "restitution," instead of "things"; making the apostle to say, that God, by the mouth of all his prophets, hath spoken of the *restitution* of all things. Any one, who is competent to read the original, will perceive, that there is no ground whatever for this construction, and that the meaning is correctly expressed thus; "Whom the heaven must receive until the times of the restitution of all the things, *which (things) God hath spoken*" &c.

The foregoing remarks, unless I greatly mistake, will have convinced the impartial and intelligent reader, that the verse under consideration, even on the construction, which the universalists wish to adopt, does not in the least favour their doctrine, but is on the other hand, clearly inconsistent with it.

I will now, in the second place, state my reasons for adopting the other construction of this important passage, which supposes the restitution will be entirely ended and over, when Christ shall be revealed.

1. There is strong internal evidence in the passage itself, that the word rendered, "restitution," is to be taken in the sense of *accomplish-*

† Jude v, 14.

ment or fulfilment.—Dr. Campbell, an able critick on the original language of the New Testament, says ; “To me it is manifest, that these words, *the restitution of all things which God hath spoken by his prophets*, convey no meaning at all. Substitute *accomplishment* for *restitution*, and there remains not a vestige either of difficulty or of impropriety, in the sentence.” Vol. IV. p. 118. This alteration renders the sense perfectly satisfactory. The heaven must receive Christ, until all those things, which the prophets have foretold concerning his kingdom on earth, shall be accomplished.

2. There is one other passage in the New Testament, and only one, in which a word from the same root, and similarly placed, is used ; and that is evidently used in the sense now mentioned. Mat. xvii, 11. *Elias truly shall first come and restore all things*. Now nobody supposes, that Christ means here to assert, that John the Baptist, the person intended in this passage, would save all men, or restore them to the divine favour. Yet the terms employed are very similar to those under examination. The meaning obviously is, that John would be the last prophet of the old dispensation—that he would fulfil and finish all things belonging to that dispensation—and completely prepare the way for the introduction of the new. In like manner, all things belonging to the new dispensation, and which had been foretold in the writings of the prophets, must be fully accomplished, and then the end will come. Christ will descend from heaven—the dead will be raised—the world will be judged—and every one will receive according to the deeds done in the body.

On these grounds I conclude, that this passage has no reference

whatever to the future condition either of the righteous or the wicked. It relates wholly to what will take place in time. And, therefore, we must resort to other parts of Scripture, if we would form a correct opinion concerning the doctrine of future punishments.

GAIUS.

[We think our readers will be pleased and edified with the following account of the will and last days of the great reformer of Geneva ; which we have extracted from memoirs of his life and writings by Rev. E. Waterman, pp. 214—226.]

“THE WILL OF JOHN CALVIN.

“In the name of God amen. On the 25th of April 1564, I, Peter Chenalat, citizen and Notary of Geneva, witness and declare, that I was called, by the worthy John Calvin, Minister of the word of God, in this church of Geneva, and citizen of the same city ; who being indisposed in body, but of a sound mind, declared his determination to make his last will and testament, and requested me to write what he should dictate and declare by word of mouth—which I have done, as he pronounced and declared, word for word, without omission or addition, in the following form :

“In the name of God amen. I, John Calvin, Minister of the word of God, in the Church of Geneva, oppressed and afflicted with various disorders, believing that God will shortly remove me out of this world, have determined to make my testament, and to commit to writing my last will in the following form :

“First, I give thanks to God, that, having mercy upon me, whom

he created and placed in this world, he has not only delivered me out of the thick darkness of idolatry, in which I was buried, but has brought me into the light of his Gospel, and made me a partaker of the doctrine of salvation, of which I was most unworthy: that, with the same mercy and kindness, he has graciously borne with my multiplied transgressions and sins, for which I deserved to be rejected and cut off by him: that he has, however, exercised such great clemency and compassion towards me, that he has used my labors in preaching and promulgating the truth of his Gospel. And I testify and declare my intention to pass the remainder of my life in the same faith and religion, which he has delivered to me in his Gospel: that I have no other defence or refuge of salvation, than his gratuitous adoption, on which alone rests my confidence: and with my whole heart I embrace the mercy which he exercises towards me, for the sake of Jesus Christ, accepting the merits of his death and sufferings, that in this way he may be satisfied for all my transgressions and sins, that their remembrance may be blotted out. I also testify and declare, that as I am a suppliant I ask of him, that he would wash and purify me in the blood of the exalted Redeemer, *shed for the sins of the human race*, that I may be permitted to stand before his tribunal in the image of the Redeemer himself. I declare also, that I have sedulously exerted my labours, according to the measure of grace and favour which God has bestowed upon me; that both in my sermons, writings and commentaries, I have faithfully and purely declared his word, and with integrity interpreted the holy

scriptures. I also testify and declare, that in all the controversies and disputes which I have conducted with the enemies of the Gospel, I have used neither craftiness, nor the pernicious arts of sophistry, but have candidly and sincerely been engaged in the defence of the truth.

"But, alas, my study and my zeal (if worthy of that name) have been so languid and remiss, that I confess innumerable things have been wanting in me to the full discharge of the duties of my office; and unless the unmeasurable bounty of God had been present, all my study would have been vain and transient. And I also acknowledge, that unless he had been present to assist me by his grace, I should have become, in his sight, more and more guilty of negligence and sloth, for which cause I witness and declare, that I hope for no other refuge of salvation than this, that since God is the father of mercy, he may shew himself a father to me, who acknowledge myself a miserable sinner.

"Further, I will, after my departure from this life, that my body be committed to the earth, in that manner, and with those funeral rites, which are ordinarily used by this Church, and in this city, until the day of the glorious resurrection shall come.

"With respect to the small worldly estate, which God has bestowed upon me, and which I have determined to dispose of in this testament, I will, that Anthony Calvin, my dear brother, be my heir; and out of respect to him, let him have and hold for himself, the silver goblet which was given to me by Mr. deVarannes, with which I desire him to be contented, as I commit to his trust the remainder of my estate, requesting of him that at his decease

this goblet may be given to his children. I bequeath ten gold crowns, to be given by my brother and legal heir, to the children's school; and as many to the support of poor strangers. Also, I will to Joanna, daughter of Charles Costans and of my half sister on the parental side, and to Samuel and John, the sons of my said brother, each forty crowns, out of my estate, after his death: To his daughters Anna, Susanna and Dorothy, each thirty crowns: To David, their brother, on account of his known youthful levity and petulance, only twenty-five crowns.

"This is the amount of all the property which God hath given me, as far as I am able to ascertain it, from an estimation of my books, furniture and estate of every kind. Should there, however, prove to be more, I will, that it be equally distributed among my brother's children, not excluding David, if by the favor of God he shall conduct himself with propriety.

"Nothing of much value, I believe, will remain after my debts are discharged, the management of which business I commit to my brother, in whose faithfulness and good will, I have confidence, on which account I will and appoint him to be the executor of this my testament, and together with him my worthy friend Laurence de Normandie; giving them full power and authority, without an order of Court, to take an inventory of my goods, and sell the moveables, to procure money to fulfil the conditions of my above written will, which I have set forth and declared, this 25th day of April, in the year 1564.

"JOHN CALVIN.

"The next day, being the 26th of April, 1564, the same worthy

man, Calvin, commanded me to be called to him, together with Theodore Beza, Raymond Calvet, Michael Cop, Lewis Enoch, Nicholas Calladon, James de Bordes, Ministers and Preachers of the word of God in the Church of Geneva, and also the worthy Henry Scringer, Professor of Arts, citizens of Geneva, and in their presence he testified and declared, that he dictated to me his testament, in the form above written. He directed me to read the same in their hearing. He then testified and declared it to be his last will, which he desired to have carried into effect. In testimony and confirmation of which, he requested them all to witness the same with their hands, which was done the year and month above, at Geneva, in the street commonly called *the Canons*, and in the house of the testator. In proof of which, I have subscribed the same with my hand, and sealed it with the common seal of our Supreme Court,

"PETER CHENALAT."

Having thus made his will, he signified to the four Syndicks, and to the Senators, his desire to address them before his death in the Senate-room, to which he hoped to be carried on the following day. They answered, that it would be more agreeable to visit him, and requested him to be careful of his health. On the next day, they all repaired from the Senate-room, to the house of Calvin. After mutual salutations, he acknowledged the respect they had shown him, and addressed them as follows:—

"I have long wished for a conference with you, but have deferred it till I was more certainly assured of the near approach of death. I return you thanks, my highly honoured Lords, for having distinguish-

ed me with so many honours, which I have by no means deserved, and for bearing so patiently with my many infirmities, which I have always considered as a singular mark of your benevolence towards me. In the exercise of of my ministry, I have been obliged to undergo various contests, and to sustain many insults ; trials, to which the best of men must submit, and which I know and acknowledge have not arisen from your fault. I earnestly beseech you, that, if in any thing I have not performed my duty as I ought, you will ascribe it to my inability, and not to any indisposition. I assure you, that I have always taken a deep interest in the welfare of this Republic ; and if I have not accomplished all that my station demanded of me, I have however always laboured with my whole strength to promote the public good. Should I refrain from avowing, that the Lord has sometimes used my endeavours for the accomplishment of this object, I should be guilty of dissimulation. I must entreat your pardon, once more, that I have effected so little in my publick and private capacity, in comparison with what I ought to have done ; and I freely acknowledge, that I am much indebted to you, for having borne, with so much equanimity, my vehemence, which has sometimes been immoderate, for which sin, I trust I have also the forgiveness of God.

“ As to the doctrines which you have heard from me, I testify to you, that I have not rashly nor uncertainly, but purely and sincerely, taught the word entrusted to me of God, knowing that otherwise his indignation would already hang suspended over my head ; but now I am confident, that my labours in the ministry have not been displeasing to him. I make this declaration, in

the presence of God, and before you, the more willingly, as I have no doubt, but that Satan, after his usual manner, will raise up many vain, dishonest and giddy minded men, to corrupt the pure doctrines which you have heard from me.”

He then called their attention, to those immense benefits with which God had distinguished them.—“ There is no one,” he said, “ who can inform you better than myself, from how many and how great dangers, the Almighty and merciful God has delivered you. Whether in prosperity or adversity, keep this truth, I entreat you, constantly before your eyes, that it is He alone preserves cities and kingdoms ; and that He in return demands that they worship Him. Remember that David, that illustrious king, testifies, that it was when he enjoyed a profound peace, that he experienced his fall, from which he never would have arisen, if God had not stretched out his hand, with singular favour, to his relief. What then may not happen to weak and infirm men, since so powerful and brave a Prince has fallen ? You must humble yourselves, therefore, in the presence of God, that he may give you grace to live in his fear, and to put your whole confidence in him. Thus will you be assured of the continuance of the same protection which you have so often experienced and may proceed with stability, under his care, even when your prosperity and security may hang suspended on a slender thread. If things proceed prosperously, take heed, I beseech you, not to exalt yourselves like profane men, but with all humility of heart, give thanks unto God. If misfortunes befall you, and death surround you on every side, still hope in him, who raises even the dead : Nay, consid-

er well, that God is by this means awakening you from your sloth, that you may learn to look unto him alone, with the most entire confidence. If you would preserve this Republick in its present stability, give the most persevering heed, that you pollute not, by your vices, the sacred seats on which he has placed you. He is the Most High God, King of Kings, and Lord of Lords, who will honour those who honour him, but will cast down in abasement, those who despise him. Worship him, therefore, according to his commandments, and think more and more intensely on this duty. We are very far from rendering unto God, our reasonable service. I know the disposition and manner of life of each of you, and that you have need of this exhortation. Among those who excel, there is no one, who does not come short of his duty in many things. Let every one examine himself, and ask of God the supply of his own deficiencies. We see what corruptions prevail in most of the Councils of the earth. Some, cold and indifferent to the publick interest, pursue with eagerness their own emoluments; others are only intent upon the gratification of their passions; others abuse, beyond measure, the talents which God has given them; others vainly labour to display their own importance, and with confidence demand, that whatever they determine should be approved by the people at large. I would remind the aged not to envy those young persons whom they find to be adorned of God with excellent gifts. I advise the young to conduct themselves with modesty, and to keep far from all self sufficiency. Let not one interfere with the duties of another. Avoid animosities, and those asperities of mind, which prevent many, in the management of

publick concerns, from discharging correctly the duties of their office. You will avoid these evils, if each one keeps himself within the limits of his own station, and faithfully fulfils the duties which, in the Republick, are committed to his charge. In judicial proceedings, I beseech you, to give no place to partialities or prejudices. Let no one pervert judgment by artful sophistry: let no one obstruct or weaken the force of the laws by chicane and plausible address: let no one depart from what is just and good. If the evil passions are excited by temptation, resist them with firmness; look to him by whom you are placed on the seat of judgment, and ask of him the guidance of the Holy Spirit. Finally, I again beseech you to pardon my infirmities, which I confess and acknowledge before God, and the Angels, and moreover before you, venerable Lords."

When he had said these things, he prayed to the Almighty and most merciful God, that he would enrich them more abundantly with his gifts, and guide them with his Holy Spirit to the prosperity of the Republick. He then gave his right hand to each one—and bade them all a sorrowful farewell. They parted from him with tears as from a common father.

On the 28th of April, at the request of Calvin, all the Ministers in the jurisdiction of Geneva, assembled in his room, and he addressed them as follows:

"After my death, my brethren, continue in this work, and be not discouraged. The Lord will preserve this Republick and this Church, against all the threats of the enemies. Put away all divisions from among yourselves, and embrace one another with mutual charity. Consider daily, what you owe to

the Church in which God has placed you ; and suffer nothing to separate you from it. It will indeed be easy for those, who are desirous of leaving their flocks, to find some pretexts to cover their desertion ; but they will discover, by experience, that God cannot be deceived. When I first came to this city, the gospel was indeed preached, but the affairs of religion were in a most disordered state, as if Christianity consisted in nothing but the destruction of images. There were many wicked men, from whom I suffered many extreme indignities ; but the Lord God himself so strengthened me, even me, I say, who am by nature so timid, (I speak as the fact is,) that I was enabled to resist all their efforts. When I returned to this place from Strasburg, I yielded to the call with an unwilling mind, because it appeared to me that my return would be fruitless. I was ignorant of the designs of God, and the undertaking was full of multiplied and magnified difficulties. But persevering in my work, I perceived at length, that the Lord blessed my labours. Persevere then, my brethren, in your vocation ; hold fast the established order ; give all diligence, that the people yield obedience to the doctrines ; for there are still some wicked and insolent men. You see that the order of the Church is well regulated ; and if it is destroyed by your negligence, you will bring upon yourselves the severest judgments of God. I now testify to you, my brethren, that I have always lived with you, and now depart from you, in the true and sincere bonds of charity. And if, at any time, in the course of my sickness, you have found me too morose, I ask your forgiveness, and give you many thanks, that during my confinement,

you have discharged the duties of my office."

He then reached his hand to each of his brethren, who retired weeping and with sorrowful hearts.

On the 2d of May, Calvin received a letter from Farel,* now 75 years of age, and quite infirm, informing him of his determination to make him a visit. To this letter he returned the following answer :

" CALVIN TO FAREL, wishes health.

" Farewell, my best and most worthy brother. Since God has determined, that you should survive me in this world, live mindful of our union, which has been so useful to the Church of God, and the fruits of which await us in heaven. Do not fatigue yourself on my account. I draw my breath with difficulty ; and am expecting continually that my breath will fail. It is sufficient that I live and die in Christ, who is gain to his servants in life and in death. Again, farewell, with the brethren.

" GENEVA, MAY 2, 1564."

The venerable Farel, however, visited Calvin, & renewed with him for a night that friendship, which death cannot dissolve, but which will be consummated in the heavenly world. After this, Calvin spent his time almost constantly in prayer, which his difficulty in breathing prevented him from uttering with a distinct articulation ; but his expressive eyes raised towards heaven, and the serenity of his countenance bespoke the comfort of his mind, and the solemnity of his devotion. As his voice was sometimes distinct, he was heard to say, *I was dumb, O*

* Viret was at this time at the Court of the amiable and intrepid Jane, Queen of Navarre, daughter of Margaret de Valois, whose piety and constancy she surpassed. Under the protection of this patroness of the Reformers, Viret died in 1571, aged 60.

Lord, because thou didst it.—I did mourn as a dove.—Lord, thy hand is heavy on me, but I am abundantly satisfied, because it is THY hand.

To have admitted all the persons, who, from affectionate regard, crowded to see him, would have kept his doors constantly open. As he was unable to converse with them, he requested his friends to pray for him in their retirements, and to omit their visits. To Beza, who was his dearest friend, he intimated, that however agreeable his company might be, he was anxious, that he should not devote to him the time which he owed to religion, and the duties of his office: so careful was he of the time which was dedicated to the Church, and so anxious for the cause of Christ.

On the 19th of May, the Ministers assembled for the *Censura Morum*, and as their custom was to take a meal together in token of friendship, Calvin requested that they should sup in the hall of his house. This meeting was two days previous to the Sabbath, on which the Lord's Supper was statedly administered to their Church. They assembled at his house, and at supper time he was carried, with much difficulty to himself, into the hall. As he approached the table, he said, *I have come, my brethren, to sit with you for the last time at this table.* The scene affected them very deeply. He offered the prayer, ate a little, and conversed as composedly and cheerfully as his weakness would permit. Before the supper was ended, he addressed them—*I must be carried to my bed, and with a serene and pleasant countenance added, these walls will not prevent my union with you in spirit, although my body be absent.*

After this day, he arose no more from his bed. His body was ex-

tremely emaciated, but his countenance retained still a degree of its usual fullness and vigour. On the 27th of May, his voice was stronger, and he uttered himself with more ease. This was the last effort of nature; for about eight in the evening, all the symptoms of death suddenly appeared. In the full possession of his reason, he continued speaking, till, without a struggle or a gasp, his breath ceased, and the spirit of this great doctrinal luminary of the Reformation departed, about the going down of the sun.

The following night and day, the whole people were in mourning: For the city had lost her best citizen—the Church, her faithful Pastor—the College, her first Professor—and every family, a common father and comforter.

The house was crowded with persons, anxious to behold the remains of one whom they so highly respected. Several strangers, among whom was the Ambassador of Queen Elizabeth to France, who had made a visit to Geneva to see and hear him, earnestly requested, as they had not been permitted to visit him while he lived, that they might at least see the body of so distinguished a man. Permission was granted, but the curiosity was so general that the friends judged it expedient to exclude the visitors, lest they should give occasion to the Papists to calumniate them as paying a religious respect to his body. The next morning, being the Lord's day, his body was wrapped in a linen cloth, and enclosed in a wooden coffin. At two o'clock in the afternoon, it was carried, being followed by the Syndicks, Senators, Pastors and Professors of the College, together with almost the whole City, weeping as they went, and deposited without pomp in the common bury-

ing ground, called the *Planum Palatium*, the level Court. According to his request, no hillock or monument was erected to his memory. A plain stone, without any inscription, was laid over the spot that covered his body.

Beza wrote a few verses, in commemoration of his virtues, in which he alludes to the simplicity of his grave. The following is a translation from the Latin :—

Why, in this humble & unnoticed tomb,
Is Calvin laid, the dread of falling
Rome,

Mourned by the good, and by the wicked feared,
By all who knew his excellence revered;
From whom ev'n virtue's self might
virtue learn,
And young and old its value may discern?

'Twas modesty, his constant friend on earth,
That laid this stone unsculptured with
a name.

O happy turf, enriched with Calvin's worth,
More lasting far than marble is thy fame.

Calvin died aged 54 years, 10 months and 17 days.—He was 28 years in the ministry.

RELIGIOUS INTELLIGENCE.

MISSIONARY NOTICE.

At a late session of the Prudential Committee of the American Board of Commissioners for Foreign Missions, after serious and prayerful deliberation, it was resolved to fit out a mission with all convenient despatch to Ceylon: the mission to be composed, in the outset, of Messrs. James Richards, Jr. Daniel Poor, and Horatio Bardwell, with their wives. The Ordination of these brethren, together with Messrs. Edward Warren, and Benjamin C. Meigs, is appointed to be on Wednesday the 21st of June next, at Newburyport.

From ample information obtained, Ceylon appears to present a most eligible field for missionary labors. It is so represented by Dr. Buchanan, in his *Christian Researches*; it is so represented by an intelligent gentleman resident in that island, who wrote to the London Missionary Society, "I hope the Missionary Society and all other Societies, will strain every nerve to send some able teachers to this

country; never was such a harvest as is here prepared for the reapers;" and it is so represented by our own Mr. Newell, who sojourned in Ceylon about ten months, visited the principal parts of the island, and made his observations and inquiries with a direct reference to a missionary establishment there. The population of Ceylon amounts to between two and three millions, a very considerable portion of which is in a state peculiarly favorable for the reception of Missionaries. In a part of the island the Tamul language is spoken—a language into which the Scriptures have been translated, and which is also spoken by eight or nine millions of people on the neighboring continent; and by means of a great temple, to which multitudes from various parts of the continent continually resort, peculiar facilities are offered for distributing the Holy Scriptures and diffusing the knowledge of the gospel thence to a very great extent. Ceylon is not under the jurisdiction of the East India Company; the Governor, Chief Justice, and other

principal men, are well disposed towards missions, and even desirous of having missionaries sent thither; and Mr. Newell was assured, that himself, and as many of his brethren as would come thither, would find protection and encouragement. "Here," says Mr. Newell, "missionaries may labor with perfect safety; the people will not molest them; the government will protect them. On these accounts, there is perhaps no portion of the heathen world, which affords so many advantages for spreading the gospel as this." Whatever doubts may be entertained in regard to the expediency of females being attached to missions to be established in some parts of the heathen world; there should be no doubt that they may, very properly and with fair prospects of great usefulness, make a part of a mission to be established at Ceylon. The state of society and the circumstances of the people there, especially in some of the principal places, are in this regard particularly favorable. The wife of the missionary, Mr. Palm, while there, was eminently useful: and a Mrs. Schrawder, mentioned by Mr. Newell in terms of high praise, who is now there, employed in a school and in imparting religious instructions to many of all classes, is doing incalculable good.

Such is the field to which the mission now in view is intended to be sent; and which at this moment most earnestly solicits the liberality of all, who wish well to the spread of the Gospel, and to the most important interests of their fellow men. The outfits of this mission, the expence of conveying the missionaries to their destined field, and the advances suitable to be made to them for their establishment and support there, are estimated at sev-

en or eight thousand dollars. Nearly as much as this, when our mission was fitted out three years ago, was contributed in *three or four weeks*, and within a very limited district of our country. If a similar liberality be displayed in the *three or four months*, which may elapse before the departure of the missionaries now to be sent out, there will be no occasion to diminish the present productive funds of the Board. This cannot fail to be regarded, by all the friends of the glorious cause, as vastly desirable; if they at all consider the necessary *permanent expence* of supporting so many missionaries as we shall have in the east, and especially if they also consider, that it is now in serious contemplation to commence, as soon as possible, a missionary establishment in the Missouri Territory, and another in South America, for the benefit of the Aborigines of our own continent, who have so many powerful claims on our Christian benevolence. The missionary work has long been obstructed by the war: by the return of peace the obstructions are removed; doors are opened in various directions; every thing invites and urges to the most zealous and vigorous operations. Shall pecuniary means be wanting? Are there not many, very many, who have been waiting impatiently for an opportunity to contribute, with the prospect of having the fruits of their liberality immediately applied to the desired object? Such an opportunity is now offered. In what way can the people of this favored land better testify their gratitude to the giver of every good gift, for the blessing of peace so mercifully restored to them, and for their many distinguished privileges, that by liberally contributing to *spread the glad tidings of peace on earth and good*

will to men, which he has sent to this guilty and miserable world at the expence of his own Son's blood? Who that professes a regard for Christianity, has a heart so untouched with benevolence, as to contribute nothing?—Who will not contribute what he can, and do what he can to induce others to contribute? *The Lord hath need*—hath need of a portion of what He hath bestowed upon the stewards of his bounty—for the furtherance of his great design of saving those, who are ready to perish. From his throne in the heavens, He looks down to see whose hearts, and whose hands, are open—open to that glorious object, for which He descended from the bosom of his Father to these abodes of sin and misery, and yielded up his life on the cross. He will not overlook the widow's two mites; He will not fail amply to recompense the most liberal offerings of the wealthy. *He loves the cheerful giver.*—By order,

SAMUEL WORCESTER,
Clerk of Prud. Com. of
A. B. C. F. M.

Salem, March 22, 1815.

From the Panoplist.

AMERICAN MISSIONARIES.

WE mentioned, at the close of our last number, that letters had just been received from the American missionaries at Bombay, the particulars of which we could not then give. The communications referred to are very ample. They contained Mr. Newell's journal from his arrival at Calcutta, in June, 1812, to the date of his letter, which enclosed it, April 12, 1814; and Messrs. Hall and Nott's Journal from Dec. 23, 1813, the date of their last letter, which had been previously received, to April 9, 1814. Mr. Newell joined his brethren at Bombay, March 7, 1814. The missionaries were not free from anxiety, in

reference to their exposure to be sent away from that place by order of the East India Company. They had received no communication from government since their last letter; and they had a strong hope, that they should be permitted to reside there without further trouble. There can be little doubt, that Lord Moira will be inclined not to molest them, unless he is peremptorily ordered to do so by the Directors in England. Even in that case, we have hopes, that the missionaries will obtain permission to retire to Ceylon. It is desirable, however, that they should retain their present station, if possible. If they should be able to do this, and a new mission should be established in Ceylon, these two stations may be considered as among the most important in the whole heathen world.

The following letters were written as the missionaries were closing their journals, and preparing their packages to be sent to this country.

Letters from the Missionaries to the Rev. Dr. Worcester.

Bombay, April 8, 1814.

Reverend and dear Sir,

OUR last letters to you were dated Dec. 22, and 23, 1813, and were sent by the very opportunity, by which we had every reason to expect, we should be sent to England. Our communications at that time were full, (and as correctly transcribed as our very limited time would allow.) These communications, with those which we made in October, will furnish you with an account of our circumstances and conduct after arriving in India, till that date. If they shall have come safe to hand, you will no doubt be expecting to hear the long-wished-for intelligence, of our happy settlement among the heathen. It would, indeed, be gratifying to us to speak so comforting a word to your Christian hopes and wishes; as it certainly would be, to be able to consider our anxious suspense brought to a happy close. But our gracious Sovereign has not yet made known to us his decision on our case. After residing in Bombay fourteen months, we are still unsettled; and cannot tell you of our assurance but only of our strong hope, that we shall finally be allowed to remain,

Since the favorable intimations from Lord Moira, to your Committee in Bengal, we have heard nothing decisive of the disposition of the supreme government : and still remain in the house in which we were placed by this government, when it was expected that we should be sent away within a fortnight.

We shall send you herewith, a copy of our Journal to the present date. Mr. Thomason's last letter expresses the hopes, which we entertain ourselves, respecting our staying here. Our hopes are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought ; that our merciful Father has a work for us to do here : and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust and patience ; graces which we have found no more easy to our hearts here, than in our native land. We would hope that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Because we do not depend suitably upon his teaching, we know that we lose the advantage of many valuable lessons. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength ; and, in answer to the prayers accepted from your altars, can pour a blessing ; yea, an immediate blessing upon our heads. He can, he may, in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love, because you pray for us.

We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, and by the Rev. Mr. Thomason, and G. Udny, Esq. acting at his request as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy. Mr. Harington, in whose place Mr. Udny acted, has lately returned to Bengal, so that the only vacancy existing in your appointment, is that occasioned by the Rev. D. Brown's death, and which is now filled by the Rev. Mr. Thomason. The kindness of Mr. T. and his ability to help us, will appear from the letters

of which we send you copies, and we have every reason to love him as a Christian and a friend, who after all his labors for us, will continually help us by his prayers. We know no one whom, for our own parts, we should be so well pleased to have fill the vacancy in the Committee.

We recommenced the study of the Mahratta on January 1st, after having laid it by two months and a half. Our time is principally filled up with this study, Hebrew and Greek, and such reading and writing, as you will readily conceive. We have divine service in our family every Sabbath, at which four or five persons attend. We have a prayer meeting, to seek God's blessing on our mission here, every Wednesday evening, and uniformly observe the evening of the first Monday in every month, as a season of prayer for the Church, in union with the friends of missions in England, and in India. It would be very pleasing to be informed, whether this season is observed, and how extensively, by our friends in America, as at present we have no appointed seasons for a union in prayer with them. We have become acquainted with a few persons here, who, we hope, are the disciples of the Lord Jesus.

Hitherto we have received no letters from you, but those which came by the Alligator. The box of books has not yet arrived, but we have reason to expect it shortly. We are extremely anxious to hear from you again ; to know how you prosper. How flourishes the Church ? Are there revivals in schools, colleges and congregations ? Is there a spirit of fervent piety among professors of religion ? Is there an ample supply of missionaries ? From this country we have nothing new to communicate ; the little, however, that we see and hear of the power of divine grace, convinces us, that God can work in India. The time we trust is at hand, when the number of missionaries will be much increased. The terms of the new Charter, we think with Mr. T. encourage the hope, that the past difficulties of entrance will be removed. In regard to future missionaries from America, we have only to repeat, what we have said in our former letters, and to express the desire that all may come,

who are devoutly inclined ; who are humble, zealous, and judicious men. The harvest is truly great, and the laborers are few.

Though unsettled, we think it desirable that calculations should be made, on the supposition that there will be a mission here. For a part of the books at least, which you send us, we would suggest whether it might not be expedient, to give an order to your Agent in London, to procure them and send them directly to Bombay. Should we be even sent to England, we should probably arrive there before your Agent could execute such an order as we have suggested.

On reading the observations respecting Cochin and the parts adjacent, we trust you will consider, that we only profess to give as good an account of what we saw, as our cursory view would enable us to give.* Indeed, when you read any of our observations on this land, we hope you will bear in mind the difficulty of giving information on subjects, with which our opportunities have given us but little familiarity. With Christian respect and affection for yourself, and the Members of the Board, we bid you adieu.

SAMUEL NOTT,
GORDON HALL.

April 9.

Reverend and dear Sir,

WE add a few lines to express our united gratitude to God, for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us, that we may be knit together in love ; that we may be diligent in our calling ; that God " may dwell in us, and walk in us," and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

We salute you, and the Board, with Christian love.

SAMUEL NOTT,
SAMUEL NEWELL,
GORDON HALL.

* Reference is had to a part of their journal which will be published. ED.

MR. NEWELL'S JOURNAL.

The following extracts are taken from the Journal of Mr. Newell, from the time of his departure from the Isle of France in February, 1813.

"EARLY in February I learnt, that a Portuguese brig, the *Generoso Almeida*, then in Port Louis, would sail in a few days for Point de Galle, Goa, and Bombay. I engaged a passage on her for Point de Galle in Ceylon, having liberty to proceed thence, in the same vessel, to Goa, or Bombay, if I chose.

"Port Louis, Feb. 24, 1813. After a residence of four painful months in the Isle of France, I this day took leave of my friends Judson and Rice, and embarked for Point de Galle.

"About the 1st of April we made land, which proved to be the southern promontory of Ceylon : and on the 8th, I left the *Almeida*, and landed in a fishing boat 10 miles below the harbor of Point de Galle, the brig not being able to get into port, on account of the strong head wind and current.

"I fully expected to find my friends at Point de Galle, or to hear that they had proceeded to Colombo ; but on making inquiry, I could hear nothing respecting them. I was now much at a loss to conjecture, whether they had proceeded to Bombay, or had been sent to England. I sent a letter of inquiry to Mr. Chater, the Baptist missionary at Colombo, and in a few days got an answer from him, stating that he had heard by way of Bengal, that my brethren had gone to Bombay.

"The probability of their being able to continue there appeared to me so very small, that I determined not to proceed in the *Almeida* to Bombay, but to stop in Ceylon until I could write to them and get an answer. Accordingly, I took my baggage from the ship, and made arrangements to proceed to Colombo, the capital of the Island and residence of the Governor.

"Having visited Mr. Errhardt, a German missionary in the employment of the London Society, at Matura, 30 miles South of Galle ; and despatched a letter to Bombay ; I set out on my journey to Colombo, 80 miles north of Galle. I travelled in a palanquin, the only way of journeying in India, and left my bag-

gage to come on in an ox waggon. There is a good road all the way from Galle to Colombo. It is a perfect level, close along the sea-side, and is shaded by a continued grove of palm trees. There are resting houses every 10 or 12 miles, built by government; but you must carry your own provisions with you.

"April 17th. I arrived at Colombo. I went to the house of Mr. Chater, who had been here about a year. I took lodgings with him, and continued at his house all the time I spent in Colombo.

"I made it my first business to acquaint the Governor with my arrival and my object, in order to ascertain whether I was safe here or was liable to be forced away from this place, as I had been from Calcutta.

"By my American passport, and an official letter of recommendation from the British Consul in Boston, I introduced myself to the Rev. Mr. Bisset, one of the chaplains and the Governor's brother-in-law. Through Mr. B. I informed the Governor, that I was an American and a missionary to the heathen; that I arrived at Calcutta in June 1812, and having been ordered to return to America, I had obtained permission to go to the Isle of France; that I had been thither, and returned from thence to Ceylon to join two other missionaries, my associates, whom I expected to find in Ceylon; but that they had gone, as I supposed, to Bombay; that, if they continued there, it was my intention to join them; but, if they could not stay there, it was my wish to continue in Ceylon, and that they might be permitted to come and unite with me.

"The Governor made particular inquiry respecting the reasons of my being ordered away from Calcutta; to which I replied, that no other reasons were assigned than this: "That his Lordship, the Governor General, did not deem it expedient to allow me to settle in the country;" and that all missionaries who had lately come to India, had been treated in the same manner, not excepting those who claim the privilege of British subjects.

"The final answer of the Governor, which was a verbal message through Mr. Bisset, was to this effect: "That as there is war between England and America, the Governor could say nothing more at that time, than that I might

be permitted to reside at Colombo for the present. If I wished to visit any other part of the island, I might have leave by applying to the Governor; but it was expected that I should not remove from Colombo without his permission."

"I now took up my residence with Mr. Chater, and considered Colombo my home for the present. The only way in which I could make myself immediately useful was by preaching in English, which I did statedly, once or twice a week, while I continued there.

"Aug. 23. I took passage in a small coasting vessel, bound to Madras by the inner passage between Ceylon and the continent.

"Sept. 1st. I landed at Killecarey, between Cape Comorin and Ramnad; and passed by land along the shore about 30 miles to Point Tonnitrey, from which I passed over the channel to the island of Ramisseram. The vessel lay several days in the channel, waiting for a favorable opportunity to pass over Adam's bridge, a chain of rocks, which can be passed only in calm weather, and when the vessel is lightened of its burden.

"During this delay, I had a favorable opportunity for making observations and inquiries respecting this interesting place.

"Ramisseram has from time immemorial been a celebrated seat of Hindoo superstition, and the resort of thousands of pilgrims from all parts of India. There are three seasons in the year, I believe January, March, and July, when the pilgrims come in immense numbers from the south of India, and many even from the upper provinces. It was now September, but even at this season there were every day large companies of pilgrims coming and going. There is an idea of peculiar sanctity attached to the place, and to the famous pagoda or Hindoo temple here.

"Sept. 3d. I went up to the pagoda in the centre of the island. The way was paved with hewn stone for many miles. There were tanks, or pools of water, for bathing, and places for the refreshment of the pilgrims every half mile. The way was thronged with people going and returning. I passed by large droves of horses and mules loaded with rice and other provisions, an offering for the use of the temple. The

pagoda is an immense pile of building, standing on a square of about an eighth of a mile. There are thousands of people, of both sexes, attached to the temple, and maintained by its funds, in idleness, luxury and vice. I was allowed to enter and walk around in what may be called the outer court; for there are certain limits which none but a Hindoo can pass. I asked one of the Brahmins which was greatest, the temple of Jugernaut, or this of Seeb? He replied, that the pagoda of Ramisseram was the greatest and most sacred of all the Hindoo temples. As a proof of which, he said there was no other temple, where cast could be restored when lost; but the Brahmins of Ramisseram could restore cast.

The Brahmins requested me to make an offering to the god of the temple; they said it was customary for all strangers, who came to visit the temple. I told them that their god and mine were not the same. They said there was no difference. I told them that their God was confined to the temple, and could not move out of his place; my God was in the Heavens, and could do whatever he pleased.

"Ramisseram was recommended to me by Sir Alexander Johnstone as an eligible spot for a mission, on account of the celebrity of the place and the great resort of pilgrims there. It was on this account, that I made it in my way to visit it, as I was going to Jaffna.

"Sept. 5th. I sailed from Ramisseram, and on the 7th arrived at Jaffna.

"Mr. Twisleton had given me letters of introduction to the principal persons in the place, and on my arrival I was invited to the house of N. Mooyart, Esq. with whom I continued during my residence in Jaffna. The day after my arrival, I walked out to Tilly-Pally, the late residence of Mr. Palm, the missionary; about 10 miles from Jaffna town.

"The mission house was shut up, the roof had fallen in, and every thing around was going to decay. At a little distance stood the ruins of the old Dutch church, of which nothing remains but the walls and pillars. Here the Gospel was once preached to a congregation of 2000 natives. Now it is hardly known that Christianity was once the religion of this place.

"There is but one congregation of

Protestant, native Christians in the district, and that is in the town of Jaffna. Except a few thousands, who are principally Roman catholics, the present generation are all idolaters. The Roman catholic priests have taken possession of this vineyard, once cultivated by the Dutch clergy, and almost all, who choose to retain the Christian name, have gone over to them; but the great body of the people are the followers of Brahma.

"In the town of Jaffna there is a congregation of protestant, native Christians, under the care of the Rev. Christian David,* a native of Tanjore, and a pupil and catechist of Mr. Swartz. He is a very capable man, and much engaged in plans for the instruction and improvement of the people in that part of the island. He has lately obtained permission of the Governor to erect a free school in Jaffna, in which a number of native youths are to be supported at the expense of Government and trained up for school masters, afterwards to be employed in the native schools, which the Governor is about to re-establish in the district of Jaffna.

"There is a religious woman at Jaffna, a Mrs. Schrawder, of Dutch extraction, who is very useful to the natives and halfcasts, particularly to the rising generation. She keeps a school for children of both sexes, and on Sabbath day she keeps a meeting, which was originally intended for children and persons of her own sex, but which is now attended by great numbers of the people in Jaffna of all descriptions. In these meetings she reads the Scriptures in Dutch, and expounds in Tamul or Portuguese, which she speaks fluently, and which are generally understood here. She also leads in the devotions of the meeting, and conducts the whole with great propriety and modesty. Is this a violation of the Apostolic prohibition? *I suffer not a woman to teach, &c.* She was first induced to engage in these exercises by the advice and persuasion of Mrs. Palm, who was a woman of uncommon piety and energy of character, and did a great deal of good, during her residence in Jaffna.

"Except this woman and Mr. David, there is no one in this part of the island to instruct these people. What a field

* This man is mentioned with honor by Dr. Buchanan.

is here for missionary exertions! Here is a little province, which the soldiers of Jesus once won from the god of this world and added to the dominions of their Lord. The people of God possessed but a little while. The prince of darkness has regained it, and reigns again in full power over these 120 thousand souls. Here is work for 120 missionaries. And there is every facility here for spreading the Gospel among these pagans. The Bible, and many other religious books, have already been translated into Tamul, the language of these people, and a supply of Bibles and Testaments has lately been provided by the Colombo Bible Society and sent to be distributed among them. But there is no one to say unto them, *HEAR the word of the Lord*. The Governor is desirous that these heathens should be instructed, and would patronize and encourage every attempt of this nature. The people, though heathens, have no peculiar objections to the Christian religion. Here missionaries may labor with perfect safety; the people will not molest them—the Government will protect them. On these accounts there is perhaps no portion of the heathen world, which possesses so many advantages for spreading the Gospel, as this. How desirable that a number of faithful and zealous missionaries should be sent, together with the Bible, to this people.

"Mr. David wished me to represent to the Board of Commissioners the needy state of this part of the island, and the facilities for evangelizing the people, and to request, that when they have a missionary to spare, they would send him to Jaffna.

(To be continued.)

to request an account of the "glorious revival" of religion in the College here. It has been truly glorious. We number between 40 and 50 hopeful converts, in the last four or five months. But the Trustees of the College, at their last meeting, directed me to publish the statement which I made to them on this interesting subject. I am now preparing it for the press, and expect it will be published in a few days. A copy shall be immediately forwarded to you.

"This morning I have had the great gratification to learn, by a letter from Mr. Gallaudet of Hartford, that a remarkable revival of religion has begun in Yale College. By his representation it appears, that there is a wonderful similarity between what is taking place at Yale, and what was witnessed here in January last. Laborers in the Gospel vineyard, and reapers in the Gospel harvest, will, I trust, be provided by these dispensations of divine grace and mercy. If any thing short of the power of God could convince infidels of the excellence of evangelical principles, I should suppose it would be a view of the change which is made on the tempers and in the lives of those, on whose hearts these principles have made a practical impression. Never, certainly, have I seen youth so amiable, and in all respects so promising as the mass of those who now compose the students of Nassau Hall. A year ago this was far, very far from being the fact. The change has manifestly been wrought by the finger of God, and to Him be all the praise."

"I am, affectionately and sincerely,
Your friend and brother,

A. GREEN."

From the Panoplist.

REVIVAL OF RELIGION IN THE COLLEGE AT PRINCETOWN.

We are happy to present our readers with the following extract from a letter, which has just been received by the Rev. Dr. Morse, from the Rev. Dr. Green, President of the College. Our readers will be highly gratified to receive this soul-reviving intelligence from a source so perfectly authentic. It is dated April 12, 1815.

"On the envelope you write a line

REVIVAL OF RELIGION IN YALE COLLEGE.

It is with unspeakable joy, and devout gratitude to God, that we are able to announce the commencement and rapid progress of a glorious revival of religion in Yale College. This is mentioned, indeed, in the preceding letter. Some particulars will be found in the following extracts. We have heard quite lately, that the work was increasing; and earnestly exhort all the friends of Christ and his cause to pray constantly that the existing revivals in our semina-

ries may be continued, and that similar revivals may be commenced in all the other literary institutions in our country.

Extract of a letter from a student in divinity at Yale College, dated March 17, 1815.

"There are some encouraging appearances of a revival of religion in this College. During the present term, there have been five instances of hopeful conversion. The last, that of a resident graduate, is somewhat striking."

Extract of a letter from the same gentleman, dated April 3, 1815.

"My dear Sir,

I WILL not spend time in assigning reasons, or making apologies, for having neglected to write to you. It will be more pleasant to you to hear something of the prosperity of Zion. God in very deed is in this place.

"You have probably heard, that there were some recent instances of a-wakening in this College. Since I wrote last, the attention has increased with great rapidity, and has now become general. The whole College is shaken to its centre. At the morning conference of Sabbath, last week, there were about 20 or 25 present. Yesterday morning there were, I should judge, nearly 200. How many are under real conviction of sin, I am unable to determine; the number, however, is not small. About 15 have, as we trust, passed from death unto life. The evidence which some of them give of having experienced this glorious change is peculiarly striking. Their convictions of sin have been deep; and their joy, resulting from sweet submission to God, is in some cases very great. Some of the most stout-hearted, some who a few days ago were scoffing at this glorious work of the Blessed Spirit, are now rejoicing in humble hope of the glory of God. Some are in great distress;—some inquire with less anxiety;—all are astonished and obliged to confess, that it is indeed the work of God. I have not time to state particulars. I am studying divinity very fast, though I have scarcely looked into a book except the Bible for many days. If I can do nothing, I must stand, and look on, and see the glory of God.

"My object in giving you this hasty account, is to excite you and other Christians around you, to pray for the continuance and increase of this blessed work, and for its extension to other Colleges, and other parts of our land and of the world. This great blessing has evidently been granted in answer to prayer. And if Christians every where will awake, and engage and continue in fervent supplications to God for the out-pouring of his Spirit, their supplications, if we may believe the declarations of his Word, and his Providence, will be graciously answered. We ought ever to remember, that our weapons are not carnal, but spiritual. The Holy Spirit is the only agent in renewing the souls of men, and He operates usually, perhaps I may say always, in answer to the prayers of God's people. Let not any College, let not any soul be forgotten. A letter from you informing us, that Christians in your vicinity are uniting with us in fervent prayer on Sabbath morning, and at other times, for the out-pouring of the spirit, would give great joy here."

From the Religious Remembrancer.

A NARRATIVE OF THE REVIVAL OF RELIGION, IN THE REFORMED DUTCH CHURCH AT POUGHKEEPSIE, UNDER THE PASTORAL CARE OF THE REV. CORNELIUS C. CUYLER. PUBLISHED BY ORDER OF THE CLASSIS OF POUGHKEEPSIE.

Extract from the Minutes of the Classis of Poughkeepsie, April 13, 1813.

Resolved, That the Rev. Cornelius C. Cuyler, be requested to furnish for publication, a narrative of the revival, which has recently taken place in the Church and Congregation of Poughkeepsie, and that three hundred copies be printed at the expence of this body.

NARRATIVE, &c.

Reverend Brethren,

I COMMUNICATE with pleasure, according to your request, an account

of the glorious work which the Lord has wrought in the Church and Congregation committed to my care. It has indeed been a work which has been strongly marked as his own. No one else could have done it—his power and grace are abundantly manifest in it, and he shall have the glory of it ascribed to him.—In making the detail I shall be as precise and particular as circumstances will permit.

During the year 1813, this Church and Congregation were in a cold and distracted state—the hands of our praying people hung down, and their hearts were heavy and sad—labour was a burden to me, and I had it in serious contemplation to give up my charge, and see whether the Lord had not work for me in some other part of his vineyard.

The year 1814, opened with a more favorable prospect. The word and ordinances of God were better attended than usual, and we had from time to time some faint hope, some distant expectation, that a good work had commenced. One reason of our hope was, that our Wednesday evening prayer meeting, (which has been kept up nearly all the time of my ministry) became so crowded that we were obliged to remove from private houses to the church. In the month of April last, another prayer meeting was opened in the Church on Sabbath evenings, which has uniformly been well attended. (It was laid aside of course for the winter season, when I preach in the evening; but has again been resumed.) Both these meetings I have uniformly attended, when not absent from the place. From this time our praying people were considerably engaged. They were drawn out to pray specially to the Lord for a revival of his work. Through the last summer fears and hopes predominated alternately.

The last Sabbath in July, and the first and second Sabbaths in August I was absent. But the prayer meetings were continued, although they were not so well attended as usual; on the evening of one of those days, I am informed that those who usually officiated in prayer were much depressed and discouraged; so much so, as to say to one another, "What will become of us?" One of them intimated a hope, that the Lord would speedily visit us with a blessing. From this time we date the commencement of the revival, although there was no public appearance of it till sometime in November. From this time there was great ardency in prayer, and strong desires for a blessing from the Lord. Since November there have been prayer meetings every evening in the week, except when there was preaching; I have uniformly attended them, and lectured from some passage of scripture. Except Wednesday evenings, they have been held at private houses in different parts of the congregation. The private houses have been crowded: At Church there were generally from one to three hundred present; I have no doubt that the Lord has answered prayer in this work. He has been earnestly sought by his people, and has evidently blessed them.

It has been a peculiarly deep and solemn work. Our meetings have generally been, literally *houses of mourning*—Never, under any circumstances, have I seen such deep sorrow and humility. I have seen a whole assembly, consisting of at least an hundred, sitting in tears before the exercises commenced, and during the exercises, moved to sobbing, so that I have felt afraid to proceed. This was equally the case under the promises of the gospel as under the terrors of the law. Indeed, mercy and grace appeared to have the most effect to move:

I think that the consideration of God's mercy and goodness to sinners, in sparing them, in restraining them, in providing such a Saviour, in shewing them their need of him, and making them willing and desirous of being saved by him, has caused more sorrow than all things else. I have seen or heard very little of the terrors of the law. Their hearts have been too deeply humbled to be greatly terrified. They have generally very soon been brought to feel what it is to have "a broken heart and contrite spirit." They have remarkably humbling views of themselves—I consider great humility of soul as distinguishing the work.

The work has not been confined to any class of *moral character*. I believe that as moral a man as I have ever known has been a subject of its saving influence; and there are certainly some of the vilest of the vile, who have been brought to hate sin, and love and practice holiness. There are among the number several of the votaries of pleasure who last year were gay and dissipated; whose hearts vibrated to the notes of the viol, and rejoiced in the follies of the ball-room. Very few of those who have been affected by the work have passed the middle age. The work has chiefly been among the young, and a considerable part of them have been my catechumens. There is among the converts, a man of seventy-four. He is a Canadian by birth, he can neither read nor write, speaks the English language very imperfectly, and was educated a Roman Catholic. I have seen a child of seven years of age, who has been considerably exercised, and another of nine, who I hope has become savingly acquainted with the Redeemer. *Aged sinners have been comparatively but little affected.*—The most of the work has been

among the middling class in life, but there are instances in both extremes. There are in one extreme, ten or twelve poor, illiterate Africans, who are rejoicing in the hope of the gospel.—Ethiopia is thus stretching out her hands unto God.

With respect to doctrines, I would remark, that the whole truth as it is in Jesus, has been intended to be declared without any reference to the consequences which might result from it. The total depravity of man; the just judgment of God against him as a fallen and rebellious creature; his entire inability to atone for sin, or raise himself to the enjoyment of the favor of God; the necessity of a radical change by the supernatural operation of the Holy Spirit; God's unspeakable love in the gift of the Saviour; the character, natures, offices, and work of the blessed Redeemer; God's unchangeable and electing love; his faithfulness in carrying on and completing the work which he commences in the heart, fulfilling his own purposes; the peculiar consolations of the gospel, and particularly its nice and accurate adaptedness to the several situations in which poor sinners find themselves; the experience of God's children under various circumstances; the misery and danger which attend a continuance in sin; the awful state of the wicked in eternity; and the blessedness of the redeemed, are all subjects which have been called up, elucidated and enforced. The evidences of a gracious state, have also frequently been elucidated, and care has been taken to do away those false impressions which arise from a dependence upon impulses, frames and feelings; they have been taught to prove themselves by *the law and the testimony*. The peculiar doctrines of grace have generally been well relished, and when diffi-

culties have occurred, they have easily been removed by free conversation: I have generally found them teachable and willing to submit to the decision of the scriptures. This has been the more happy, as attempts have been made to prejudice the minds of some, by cavilling against the doctrines of grace as inconsistent with moral agency and the use of means, or by misrepresenting them as leading to licentiousness. It has been a standing rule with us to have no collision with those who differ from us, and to declare the truth without reference to the sentiments of others. This has had a very favourable effect, for, although it has not stopped the mouths of gainsayers, it has led serious seekers to think more favourably of the doctrines of grace. The doctrines which I have mentioned are those which have been embraced by the converts—It is difficult to tell what doctrines have been found most comfortable, as there has been a considerable variety of exercises of mind—I believe, however, that the all-sufficiency of the Saviour, the unspeakable love of God in the gift of him, and the freeness of the grace of God in the salvation of sinners, have had the greatest effect to comfort. But as various doctrines have in the first instance been applied to the conviction of the sinner, so have different truths at different times been blessed to the comfort of the soul.

Under the first deep impressions, those who have been exercised by them have been *very earnest and importunate in prayer*. They have also been very constant in their attendance upon the means of grace, and free in conversing upon the state of their souls—their state of mind has often been indicated by great sadness and depression of countenance: some were bowed down and distressed for weeks in

succession; others were brought to the enjoyment of peace and comfort in a few days. I have also remarked that those whose minds have been seriously exercised, were fond of being together. Similarity of situation created fellowship of feeling. I have frequently spent from one to two hours in conversation with them after meeting, and often had a difficulty in sending them away from the place of meeting. I believe I could have kept them together all night on some occasions. They have been very earnest in prayer for their pastor, beseeching the Lord to spare and support him, and lay liberally to his hands of the words of eternal life. The conduct of those who have made a profession, or been brought to entertain a hope has generally been humble and exemplary. I believe they are all much engaged in prayer, and seeking to grow in grace and Christian knowledge. In many instances their growth is very manifest. The scriptures are much read, and when they meet with difficulties they are very ready to ask explanations. They appear to be sensible that they are and can be saved by grace alone, through faith, and that not of themselves, it is the gift of God. The righteousness of Christ is very precious to them. There are a number who give hopes of being very useful in the church; three and perhaps four, contemplate the gospel ministry; two of them have been pursuing classical studies for some time. I have generally great reason to be satisfied with their walk and conversation.

It cannot be that such a work should not have a considerable effect on society generally—It very early attracted public attention—For more than two months the world stood looking on with silent astonishment, and scarcely a word was uttered against it. But since that

time they have talked very freely. Some have called us enthusiastic—others mad. Some have attributed the effect to the efforts of the ministers—others call the whole a delusion.

Of this, however, we are certain; religion generally is more respected than ever it was; its ordinances are better attended, and the morals of society are much improved. We have much less profane swearing, tavern-haunting, gambling, drunkenness, and Sabbath breaking—Religion has become a subject of general conversation, and sinners are less bold and open in their wickedness—So much general seriousness has never before been witnessed among us; and the circumstance of having so many brought to the knowledge of the truth in early life, gives a hope that the cause of God will long live and flourish here. It will be as salt to preserve the mass of community in time to come. The cause of God is greatly strengthened in this quarter, and many fervent prayers are offered up for its prosperity to the ends of the world.

In January were received forty-four into the communion of the Church—during the present month we have received forty-four more. It is hoped that about one hundred and ten have been brought to the knowledge of the truth in our congregation alone, and probably nearly as many more in the other congregations in this place—A number still appear to be anxiously seeking the Lord; and we still hear of new cases of awakening, though not so frequently as heretofore. Within a week or two, I think the attention has increased. At first it was confined to the village, but has since extended to two districts in the country, from one of which we have received six members, and

the other two. The work is the Lord's, and it is marvellous in our eyes. How long it will continue, or what the final result may be, HE alone knows. With him I would leave it, and to him, be all the glory. In the course of this revival I have had abundant reason to feel myself a mere earthen vessel which He condescends to use, but which he can easily dispense with.

From this narrative, you will readily perceive, dear brethren, that the Lord has visited this place, and especially this congregation with loving-kindness and tender mercy. He has been to us *as dew and rain from heaven, watering our parched fields and making them to bring forth abundantly.* His dealings with this Church and people for six years past have been marvellous—then it consisted of about forty members, and three hundred and one have since been received into its communion, chiefly from the wide world.—He has laid us under infinite obligations of love, and gratitude, and praise.—O that *his blessing* may be upon us in time to come, as it has been in days that are past, and even more abundantly. With him is the residue of the Spirit.—O that He may be poured out upon you my beloved brethren, and your people, until you shall say, “It is enough, Lord, it is enough.” With ardent prayers, that an abundant blessing, from God, our heavenly Father, and Jesus Christ, our divine and ever blessed Redeemer, through the effectual operation of the Holy Ghost, may rest upon you, and your people, and the Israel of God, for ever, I subscribe myself,

Your affectionate fellow-labourer
and brother in the Gospel,

CORNELIUS C. CUYLER.

Poughkeepsie, April 24, 1815.